THE STORY OF

THE RAYA & APPAJI

16 Amusing and Instructive Stories

BY

T. M. SUNDARAM AIYAR.

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PREFACE TO THE FIRST EDITION.

I have been emboldened to undertake the present translation by the success that has attended the endeavours of the learned writers who have already contributed a volume each to this series. Speaking for my own humble self, I am strongly disposed to think that there is an urgent necessity for the translations of as many as possible of popular works like the Tales of Tennalirama. The complaint has often been brought against the Hindus that they have absolutely no appreciation of humour, but a reference to the folk-lore of the country, as well as other popular tales like the present will amply refute the allegation.

A short history of the mutual relations of the two chief characters in the following tales as well as their separate histories may not be out of place. Krishna Deva or as he is popularly called the Raya was born about the year 1465 A. D. He was the son of Narasimha, a

ruler of the Vijayanagar dynasty by his second wife Nagamâmbâ.

In 1509 A. D. Krishna Deva Raya succeeded to the rich dominions of his father who had added to his Vijayanagar Provinces the Districts of Madura, Tanjore, Trichinopoly and Tinnevelly. Krishna Deva was not his father's immediate successor for the dedication of a work to him says that he succeeded his brother Veera Narasimha. A story is told which speaks of an early friendship between Krishna Deva and his Minister Appaji, otherwise called Saluva Timma. The relations between the Raya and Appaji were far closer and more intimate than those of Ruler and Minister. Indeed Appaji was looked upon by Krishna Deva as his confidential friend and boon companion. Many stories are extant of Krishna Deva's getting into difficulties and perilous situations, from which he was extricated by the wit of his trusty friend and adviser. It is a historical fact that Krishna Deva was amongst the most valorous princes of his line. In the year 1516 A. D., he started on a series of

conquests as a result of which Kondavidu Vinukonda, Bezwada, Rajahmandry and other provinces were added to his dominions. He carried his conquests as far north as Cuttack whose ruler Veerapratapa Rudra* conciliated the successful invader by offering his daughter, Tirumala Devi in marriage. Subsequently he turned his attention to the Southern country, having previously made over the Kalinga Province as far as Rajahmandry to his father-in-law, Veerapratapa Rudra, and captured Conjeevaram. For a period of three years after his conquest of Simhachalam and other Eastern parts, he does not seem to have undertaken any fresh campaigns. An almost endless list of his later victories and conquests is given; suffice it to say that his dominions

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* "Veera Pratapa Rudra Deva 1504—1532; reigned 28 years. A learned man, deeply versed in the shastras. His reign was disturbed by theological discussions as to the merits of the Buddhistic and Brahminical religions. The great Vaishnavite reformer, Chaitanya visited Puri during this reign and finally converted the king to the Vaidic faith. The temple of Varaha at Jaipur was constructed by this king; and the annalists state that he extended his conquests as far as Cape Comorin." (From Mr. R. Sewell's Antiquities of Madras.)

were by no means inextensive nor his victories few. Nor was this man celebrated for his conquests alone. He took great interest in the welfare of his subjects and constructed roads and bridges throughout the length and breadth of his territories. It was he who built the bridge across the Tungabhadra near his capital Vijayanagar.

Krishna Deva was as great in peace as in war. He was a great patron of Telugu Literature and carried the title of Andhra Bhoja. He was himself a poet and some Telugu and Sanskrit compositions are ascribed to him. His Brahmin minister, Appaji was also a poet of no mean repute. It is said that *Appaji* was a pet name bestowed on Timma Arasu by Krishna Deva as a token of the protection he had received at Timma Arasu's hands when he was persecuted by his brother, Veera Narasimha. The early friendship of the two was further cemented in latter years and Appaji never lost his ruler's confidence till his death. Krishna Deva did not survive his minister for more than three years and died in 1529 A. D.

It is hoped that in spite of the various faults and shortcomings of which no one can be more conscious than the translator himself, the present little work will commend itself to the general reader. Before concluding, I beg to acknowledge my indebtedness to some friends who were kind enough to look through the manuscript and offer valuable suggestions.

TIRUPATUR:
SALEM DISTRICT,
July 1908.

T. M. SUNDARAM AIYAR.

THE STORY OF
THE RAYA & APPAJI.

I.

HOW APPAJI BECAME THE PRIME MINISTER.

THE Raya had occasion to send for the rulers of all tributary States under his sway for consultation on some political problems. On the appointed day all of them presented themselves except one who sent his minister Appaji as his representative. As each vassal paid his homage to the mighty potentate, the Raya made kind enquiries. When Appaji's turn came, he was presented, and the Raya asked him his name. He submitted that he was called Appaji and that he came to represent his master. The Raya though offended at the absence of his vassal, put a calm face over it and directed Appaji to send for

his master. And in obedience to the mandate Appaji requested his master to come and remain in readiness at a village some four miles from the capital. Meanwhile the Raya in one of his rides happened in passing by a butcher's shop to see a butcher flaying a sheep, and quickly turning to Appaji he reminded him of his order to send for his master. Immediately Appaji wrote to his master and required him to go back at once to his capital, which he did. Some days after, while the Raya was in a gay mood, he asked Appaji if his master had been sent for and Appaji gave him a negative reply. The Raya demanded the reason for the delay, and Appaji said he would give it out if his master's safety was promised. The Raya granted his request and Appaji explained that his master had really come, but before he could pay homage to his majesty he had to be

warned to go, because the Raya was mightily displeased with him. On being questioned how Appaji had made out that, he related the incidents of the scene in the butcher's shop and stated that he concluded therefrom that the Raya had a great mind to deal with his master as the butcher did with the sheep and so he tried to save his master. On hearing this, the Raya was astonished at Appaji's sagacity and fidelity and made him the Prime Minister at his own Court. He also rewarded the vassal king from whom he got such an able minister.

II.

STANDARD OF COMFORT AND POSITION IN LIFE.

ON a certain night it rained heavily. At day-break when the rain ceased, the Raya and his minister went for a morning stroll through the fields outside the town to inspect the floods, and admire the beauty and grandeur of the picturesque scenery around. While they were passing by a fold, they saw a shepherd soundly sleeping with his head, hip, and legs supported on rough stones, and his face covered over by a basket made of reeds, while his hair was dangling in the water that was flowing under him. Seeing this the Raya exclaimed "what is here, life or death?" Appaji said that the man was not dead, but was enjoying the sweet embraces of sleep. The Raya doubted if one could sleep so soundly on such a bed of stones in the

cold weather, with water washing his hair. Appaji explained that it all depended upon a man's position in life. The Raya with a view to verify the statement had the shepherd removed to his palace, and gradually raised him to a high position in the State, by which he was enabled to enjoy all kinds of princely comforts. One day the Raya had the path that led from the shepherd's quarters to his own palace strewn with raw plantain rinds, so that the shepherd had to walk over them to reach the palace of the king for an audience. The same day he caught cold and began to ail from fever. Now that the Raya was fully convinced of the maxim enunciated by Appaji, he had the shepherd cured by his durbar physician and thanked Appaji for his practical demonstration.

III.

LOVE IS BLIND.

ON one of their usual evening strolls, the Raya drew the attention of Appaji to a most ugly looking woman who was infecting the surrounding atmosphere with her nauseous breath, and asked him whether any man would think of making love to such a creature. The latter replied coolly that she too surely had her lover. But the Raya expressed his curiosity to have a look at that individual. Walking further down the street, they met a man neatly clad, with *pan supari* in his hands. Appaji observed him and found him suddenly stop by the side of the street drain and with a hasty glance on either side, take a few drops of the sewage water to wet the dry chunam on the betal leaf in his

hand. At this sight Appaji immediately exclaimed "My Lord, this is the person that you just now wanted to find." The Raya could not easily bring himself to believe that a man so finely dressed could be the lover of that ugly beast, and they tracked him till he went to the woman's house. The man suddenly made for the pial whereon she was dozing, and seating himself by her side, began to hand her betel leaves besmeared with chunam and made love to her. This scene cleared all doubts entertained by the Raya as to the relation between the well-attired man and the ugly lady and he extolled Appaji for his keen powers of observation.

IV.

HOW TO PUNISH ONE THAT KICKED AND SPAT ON THE KING?

APPAJI, the Prime Minister of the Raya, now under the patronage of the benign ruler, grew day by day more powerful in the State, and the queen (the Raya's wife) feeling jealous of his power and influence with the king pressed upon the Raya the elevation of one of her relations to the post. When the Raya expressed doubts as to the man's attainments, she asserted that he possessed qualifications far superior to those of Appaji. Of this, the king was not convinced, but he promised to satisfy himself by some tests and the queen was quite pleased. The very day on which the promise was made, while the king was playing with his children in the

harem, his little boy kicked him and spat on his face and person, and played several other frolics with him. The next morning the Raya sent for the man recommended by the queen and enquired of him what punishment was to be inflicted upon one that kicked the king and spat on his face. The man replied without hesitation that the audacious rebel should have his legs severed immediately and his mouth gagged by molten lead being poured in. He dismissed the man and sending for Appaji he put the identical question for his solution. Appaji burst into a fit of laughter and said that a gold anklet should immediately adorn the legs which kicked his highness and the mouth that spat should be sealed with a kiss from the royal lips. The Raya then explained to his queen that the person who committed the offence for which punishment was sought was

her own child and asked her which of the punishments, the one recommended by Appaji or that recommended by her man, she would like to inflict on him. The queen, though convinced of the superiority of Appaji's wisdom, being only actuated by zealousy replied that one test was not sufficient. The Raya confident of the comparative merits of the candidates, promised her some more opportunities for testing the powers of the queen's nominee.

V.

PRAISE IN ABUSE.

SOMETIME after, there came from the Southern Country to the Raya's Court, three nautch girls proficients in *Bharata Shastra* (dancing) and *Sangita Shastra* (music). They made an impressive display of their skill before the Raya. He was much pleased with their proficiency and gave them suitable presents and the women in expressing their thanks eulogised the king thus :— First woman : "Hail ! King, thy heart is like the root and stem, Hail !". Second woman : "Hail to thee ! Oh King, it is thorny and misshapen." Third woman : "Hail, King, it is rugged and rocky." The Raya understood the praise that lay beneath these apparently uncomplimentary words, and finding in them a

fit subject for testing the powers of the man whose cause was being so strongly espoused by the queen, he summoned him to his presence, and asked him what punishment he would recommend to the women who in open Court addressed the king with the words above referred to. And the man without the least hesitation replied that, for their impudence they deserved to be driven out of the country. The Raya dismissed the man and sent for Appaji and asked him his opinion in the same matter. Appaji replied smiling "Oh mighty Ruler, the women, should, in my opinion, be amply rewarded for their sagacity in estimating your character so correctly." But the Raya, however, wanted Appaji to explain how he construed the women's remarks into unadulterated praise. He said 'My Lord, the first woman merely told you that she so much appreciated your disposition

and found it as sweet as the root and stem of the sugarcane; the second expressed better and compared its sweetness to the honey in the jack fruit, the best of all fruits, though externally thorny and misshappen; and the third compared your nature to the sweet sugar candy which is rocky and rugged in appearance. In fact what they said are all really praises showered upon you." The Raya became overjoyed and turning aside to his queen, asked her what she thought of her protege's capacities as compared with those of Appaji. As is generally the case with women, she would not see the real facts and persisted that further tests should be in some State missions requiring greater exhibition of tact and judgment.

VI.

THE ROYAL GIFT OF THE POT-PUMPKIN, MOVING CABBAGES, AND PIT-WELLS.

THE fame of Appaji spread far and wide and reached even the ears of the great Delhi Padsha. Growing desirous of testing Appaji's keen insight, his powers of observation, and shrewdness of wisdom, he intended on the Raya for a pot-pumpkin, some moving cabbages, and a pit-well within a month. The Raya was non-plussed and consulted Appaji. Appaji came to the Raya's rescue and said that they could be found in no time, and hastened home devising plans on his way. He let into a pot a young pumpkin and allowed it to grow and ripen within the pot. He also filled a country cart with earth and sowed

seeds of cabbages in it. The seeds took root and grew in profusion. A week before the appointed time, he advised the Raya to send the things to the Sultan. As for the pit-well, the Padsha was to be informed that as it was a strange creation, it could not be sent singly to a foreign land unless the Padsha would be able to send one from his own country to keep company with it during the journey)*. The Raya was very much delighted at the suggestion and acted up to his advice. The Padsha on receipt of the pot-pumpkin and the moving cabbages was much pleased with Appaji's shrewdness and henceforth had a higher regard for him.

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* This request of Appaji is founded on a common practice prevailing in S. India, of mating a restive bullock with a quiet animal, in one yoke, as otherwise the former could not journey to its destination by itself.

VII.

THE IDOLS DIFFERENTIATED.

THE Delhi Padsha* not satisfied with a single trial in testing Appaji's ability, had recourse to another device. He had three idols of identical size and shape made by a skilful sculptor and sent them to the Raya, requiring him to examine them and report which of them was good, which bad and which indifferent. The Raya received the Emperor's message and had it read with due regard in the presence of his Council; everyone in the Council carefully scrutinized the idols, but all were quite puzzled at finding the idols being completely alike in size, shape, the quality of the metal etc. . . and could not point out any difference in their make. At last

* The Padshas of Delhi referred to in these tales, seem to have been the weak Muhammadan rulers of the Sayyid and Lodi dynasties, whom Krishna Deva Raya formally acknowledged as the nominal suzerain.

Appaji was consulted. He requested the Raya to allow him a day's time. The next day, he submitted to the Raya that he had solved the problem and differentiated the idols according to the qualities by distinguishing subtle marks thereon. The Raya who was all admiration for Appaji's sagacity for such puzzles requested him to explain the process of the solution. He then told the king that on a minute inspection of the limbs of the idols, he found that each of them had a small hole in one of their ears. Concluding that the hole should be the clue for distinguishing one from the other, he inserted a thin bit of wire into the ear in which he caught sight of the hole in each of them. In one the wire came out by the mouth, in another it came out by the other ear, and in the third it did not. He accordingly classified them as follows. The last one represented a

man who would keep to himself what he heard from others and was therefore the best; the idol which allowed the wire to pass through its other ear represented the man who would forget at once what he took from others and therefore typified the indifferent nature of the man; and the idol which gave the wire a free passage through the mouth was the worst as it represented the garrulous man who made it his business to sow broadcast everything the moment he heard from others. After explaining the details of his scrutiny, Appaji asked the Raya to return the idols with their natures stamped on their respective backs. The Raya's joy knew no bounds and under Appaji's instructions he sent them at once to the Padsha of Delhi. The Sultan on receiving the idols sent back by the Raya with Appaji's solution, was much struck with the minister's keen powers of observation and deduction and thanked the Raya for his kindness.

VIII.

HOW THE ARMY UNDER THE SULTAN'S VIZIER WAS ROUTED.

ON a stormy day a rough and haughty Mussalman was sheltering himself from the rain on the pial of a house, when there came and sat by his side a consumptive old man. The latter frequently coughed and the Mussalman could not tolerate it. He warned the old man to cease coughing, but he could not. Growing very wroth, the Mussalman drew out his sword and chopped off the head of the old man. Incensed at this open cold-blooded murder, the neighbours caught hold of the Mussalman and took him to the Raya for condign punishment. The Raya, in trying, asked him why he had cut off the old man's head. The Muhammadan replied un-

dauntedly "Sire, the old man persisted in coughing, in spite of my repeated warnings, and unable to put up with it I quickly despatched him to the other world." On hearing his words, the Raya could not forbear a laugh at the man's irritable temper and foolhardiness, and consulted Appaji as to the sentence to be awarded. Appaji chuckled to himself and suggested that no heavier punishment need be meted out to him than mere surveillance and sumptuous feeding with a daily supply of two seers of flesh, a seer of ghee seasoned with other necessary perquisites, and added that his services would be in requisition some day. The Raya who had complete confidence in Appaji's wisdom directed that the instructions should be strictly followed. Sometime after, the Delhi Padsha expressed in his durbar, one day, that the Raya though a vassal, was very slow in

obeying his orders and quite unpunctual in paying his tribute, and this, the Padsha thought, was due to the Raya having Appaji as his adviser. He therefore asked if any of his courtiers was able to vanquish the Raya by any means foul or fair. One of them stood up and offered his services to that end. The Sultan sent him with a large and mighty army under his command. The minister encamped in the vicinity of the Raya's capital and sent an ambassador to the Raya's Court to announce his arrival. The Raya found himself in great perplexity and informed Appaji that the Sultan's minister had come with an overwhelming army and that this particular vizier was devilishly artful in his ways and a monster in cruelty. The Raya feared that his arrival boded him no good and asked Appaji to give his best advice. Appaji at once sent for the rude Mussal-

man who was being fattened at the Raya's expense, and requested the king to send through him, a humble epistle to appease the irate minister. In it he had to admit his vassalage to the Emperor, as well as his own insignificance as compared with the Sultan, and submitted at the same time that he would readily pay the tribute whenever demanded. The Muhammadan took the letter to the minister and handed it to him, The minister read the letter and blaming himself for leading such a great army against this fit-for-nothing coward, spat on the floor as if in contempt for the Raya's abject submission. The Mussalman took it to be an insult to himself and drew out the sword from its sheath and in a flash the vizier was cut into two. The soldiers who were close by dealt with the rude Muhammadan likewise. When the Commander was killed, disorder arose in

the army's ranks and it fled in all directions. The Raya came to know of the fate on the Sultan's army and was very much pleased with Appaji for his sagacity by which he was able to kill two birds with one stroke. Both the irate minister and the haughty Mussalman were cleared of to the best advantage of the State.

IX

HOW APPAJI RESCUED THE RAYA.

THE news of the defeat of the ill-fated army reached the ears of the mighty Sultan. Every attempt of the Padsha to overthrow the Raya proved ultimately unsuccessful. He now determined to take out his life by employing some foul means, as his efforts to conquer him in open battle were ineffectual, so long as Appaji lent him a helping hand. Hence he sent a thousand well-armed cavaliers in the guise of horse-dealers with instructions to capture the Raya's person. Arriving at the capital, they announced themselves as merchants from Northern India, and that they came there to solicit the Raya's favour and patronage. The Raya promised to patronize them, and one evening went to their camp with a few horse-experts and held an inspection of the horses. The

leader of the group informed his majesty that each horse was worth a thousand mohurs and that, as all of them were equally good and trained alike, his majesty was at liberty to choose any one of them and make a trial ride on it, while the other horsemen would keep pace with him. The Raya acquiesing, mounted on a horse and spurred it to high speed; the other riders got upon their respective horses and followed the Raya's suite. When they reached the fourth milestone from the city, the disguised emissaries of the Sultan captured the person of the Raya and carried him off a prisoner to the Delhi Padsha's presence.* Appaji

* The incidents of this story seems to have a historical basis, although wrongly attributed to the Raya, inasmuch as we find a similar story now current among the South Indian populace, which relates how Pratapa Rudra, the King of Warangal (Woragallu in Telugu) was carried off a prisoner to Delhi in 1323 A.D., and how his minister Yagandhar effected the King's escape by having recourse to a similar stratagem. (Vide Pandit Venkataraya Sastri's Pratapa Rudriya Natakam in Telugu).

soon came to know of the Raya's fate and regretting the king's indiscretion in relying on the words of the bogus traders, vainly cast about in his mind, for a device to rescue the Raya from the clutches of the Sultan. At last he hit upon a plan and disguising himself as a lunatic, he arrived at Delhi, the Padsha's capital, and began roaming about in the streets crying at the highest pitch of his voice that he was the irrepressible Appaji himself. He gave out that he had come to rescue the Raya and carry off the Sultan as captive. While Appaji was thus wandering, in the guise of a maniac, through every quarter of the city, the Delhi Padsha had occasion to hear him utter some meaningless words, and eager to ascertain if he was really mad, ordered his sentries to dog his footsteps and locate his residence where he cooked his meal. The disguis-

ed Appaji, as usual, repaired to the burning ground at midnight and kindling a fire out of the smouldering embers and half-burnt faggots, put the rice in a vessel, set it upon the fire, and began to cook his day's meal. In the meantime, he found to his utter surprise that he had been often and often yawning and as yawning* would result only when there was a cause for excitement or wonder concluded that sentries should have been watching him all the while. Quick as thought, he dashed the cooking utensil and its contents against a stone, and ran off like a madman raving and ranting. The sentries who had been all the while observing him from behind, reported to their sultan what had happened. The

* The idea of yawning is suggestive of the fact that there is no effect without a cause. The same idea expressed in the Telugu proverb, *Vintaleni Avrlintha Puttadu* (no yawning without excitement) and in the Tamil *Yaro Ninaikkinran* (some body thinks of him) usually uttered when any man or woman has something stick in the throat.

curious behaviour of Appaji went to confirm the Sultan's belief that he was only a madman after all.

Meanwhile Appaji sent an order to his compeers to fit out a vessel laden with valuable precious stones and start for the nearest sea-port from the Sultan's capital. His compeers clearly understood the gist of the order and as per intructions, they took a ship laden with diamonds and emeralds, and presenting themselves before the sultan, made a display of their wares. The Sultan was struck with the beauty of the dazzling diamonds and offered a high price for them. The merchants demanded a price more than what they were really worth, and asserted that the proper person to estimate the value of the diamonds was the Raya himself and he alone could do that. The Sultan admitted the well-known fact and expressed his desire to

see all the varieties of stones they had with them. The merchants invited the Padsha to pay a visit to their ship where, in the show-room, he could conveniently examine the stones to his heart's content and make his own selection out of them. The next day the Sultan paid a visit to their ship, as requested, taking with him the captive Raya and some stone-experts. Appaji transported with joy at the success-to-be of his plan, hurried to the deck and began to shriek and yell out as before. This was intended to be a signal for Appaji's men to steer the ship from the port, with the Raya and the Sultan aboard the craft. The signal was understood, and immediately the anchor was lifted up and the sails were hoisted. The ship reached the coast skirting the Raya's dominions and the Raya took the Sultan and his attendants to his palace where they remained as the Raya's state guests

for some time. The Sultan finally discovered how he fell unwarily into the trap set for him by Appaji, and could not but express his delight (much to his chagrin) at the shrewdness of the Raya's minister. He assured the Raya that he would no longer interfere with his affairs and then took leave of the king and started for Delhi. At his departure, the joy of the Raya knew no bounds and he embraced Appaji and candidly avowed that he was, indeed, a God-send to him.

X.

THE SEVEN CURIOS.

ONE day, the Raya sent for his Prime Minister Appaji and asked him if he could procure the following seven* curios *viz.*, the learned fool, a trusted servant, a saintly harlot, a harlot-like wife, a vagrant dog, an ass among men, and a buffalo that sat on a throne. Appaji promised to get them, and went to a neighbouring country in quest of the curios. He entered a city and on his way met a pandit of local fame. He entrusted to his care a thousand gold mohars with a request that he should return them when required. He then entered the house of a dancing girl and

* "Seven" is one of the mystic numbers in whose influence the Hindus have much faith, just as "forty" is a sacred number among the Mussalmans. (Cf. Mandala and Muharram.)

asked her if she would take him in for the night. She demanded a thousand mohars and Appaji coolly paid her the amount and informed her that he would go to her in the evening. When night set in, he went to her and told her that he would kill her after keeping company with her. True to her lover, she told him that as she received a thousand mohars from him and sold herself for the night to the man who paid the amount, he could deal with her as he pleased. Appaji quite satisfied with her fidelity, assured her that he would see her the next day, and left the place after throwing some bits of sweetmeat to the dog at the harlot's doorway. As he was crossing the king's highway, the princess saw him from her balcony and fell in love with him. She ran to her father and told him of her love for the man, and desired him to give her away in marriage to the man

the loved. The king sent for Appaji and married him to his daughter. In the princess's chamber, Appaji put her the same query as he did to the dancing girl. This was too much for the princess and she at once reported to the king her husband's conduct. The king consulted his prime minister and he suggested that Appaji deserved to be decapitated at once without any trial. The king passed a death sentence on Appaji and handed him over to the hangman's custody. On his way to the place of execution, Appaji entreated the hangman to allow him a chance of speaking to the king in person. But the hangman was not moved to pity and he went on dragging him most mercilessly. As Appaji passed by the house of the pandit, he asked him to return his money. But the pandit finding him in sore straits, flatly denied ever having seen him or received any money from him. When

he entered the lane where the harlot was residing, the dog recognised him and ran into the house and brought back her mistress to the street. The dancing girl saw Appaji's predicament and tipping the hangman a hundred mohars, she requested him to delay his execution, and went to the king and pleaded that Appaji should be heard in person. The king took her suggestion, and sent for the condemned man and asked him to give an account of himself. Appaji said that the far-famed Raya sent him in search of seven curios and he was very fortunate in that he found them all in the king's city, and he wanted the king's permission to inform the Raya of his success. The mere mention of the Raya's name was sufficient to send a thrill into the king's heart, and afraid of incurring the mighty ruler's displeasure he sent Appaji to his country with all royal honours as befitting him.

On his arrival, Appaji gave out a graphic account of the incidents of his travels, and asked the Raya to send for the persons named by Appaji from the king down to the hangman. When they were brought before the Raya, he asked Appaji to explain the nature of the seven curios he had secured. Appaji stepped forward and began "Your Highness! the man that now stands before you is a pandit of great renown. Yet in spite of his learning, he contrived to deprive me of my money entrusted to his care, at a time when my life was in peril. So I call him a learned-do-nothing. This dog of the harlot, though it has eaten only a few bits of my sweetmeats, yet out of gratitude, has helped me in time of need. So I take him for a trusted servant. The dancing girl now before your majesty, a harlot as she is by profession, is a saintly being inasmuch as she saved

me from an ignoble death. This princess, well qualified as she is for a domestic life, has brought me into trouble, without being true to her husband. Hence she may be called a harlot-like wife. This hangman turned a deaf ear to my appeals, but on being bribed by the harlot he let me off. So he is no better than the street dog. The vizier, an exalted being as he is, sentenced me to death without considering for a moment the propriety of giving me an opportunity to explain myself and in my opinion he deserves to be styled an ass among men. The king has no common sense to discern things right or wrong, and as such I call him "a buffalo on the throne." Appaji's explanation was received with loud acclamations of joy and the Raya appreciated him all the more for his wisdom and shrewdness.

XI.

"CARE KILLS A MAN"

ANOTHER day, as the Raya was returning with Appaji from his evening stroll, he observed a well-built young man who was passing along, backing an elephant that was just returning from the river. The man stood in front of the animal and pushed it back by the tusks. For him it was mere play costing no effort. The Raya was much surprised to see him display his vast physical strength and asked Appaji if it was possible for any man to develop such powers. Appaji readily replied that such sportive tendencies and extraordinary powers were due to the man's leading a life free from cares and anxieties. But the Raya in spite of his faith in Appaji's words wanted him

to prove his statement. And Appaji assured him that he would show the king that the same young man would avoid the elephant when he happened to meet it next time. The Raya agreed and Appaji sent for the youth's mother, a widow, and asked her what her son was doing. She replied that as he was her only son, she did not want to give him any cause for anxiety in the way of earning a livelihood and that she took especial care to conceal from him all kinds of want. When Appaji heard this, he told her that it was not conducive to his welfare to allow him to idle away his time and lead an easy life. He recommended that she should gradually make him understand the details of house-keeping. To gain this end he suggested that she should tell him, when he came for his evening meal, that the supply of salt had run

short and that unless he procured it, he would have to take his next day's breakfast without salt. The innocent widow thanked Appaji for his advice and when she asked her son to get some salt for the next day, he was taken aback and had to think out the ways and means for procuring it. That evening, as the youth was listlessly walking in the street, all the while casting about for a solution of the salt problem, the Raya observed him and stood in a corner to see how he would behave towards the elephant. As usual, the elephant returned just after sunset, and the youth who used to sport with the biggest of the tuskers by habit rushed towards it. The elephant at first shied at him, but it soon felt his powers unequal and at once it whirled its trunk around him, and threw him out of its way. The Raya who perceived this sudden change in the strength of the

youth, asked Appaji how it was possible for the young man to have lost all his vigour in a single day. "My Lord," said Appaji, with a smile "it is all care and anxiety and a care-worn man sows despair in all ages," and then related the incidents as he had arranged. The Raya sent for the widow to corroborate the statements of Appaji and he extolled him to the skies for his ready wit and imagination. At the suggestion of Appaji, he also arranged for the widow and her son being provided with their future necessaries of life.

XII.

A QUESTION OF INTERPRETATION.
(FIRST VARIANT.)

WHILE the Raya and Appaji were out *shikaring* one morning, they saw a man ploughing his field and three maidens closely watching him. One of them said that it was fit for the face, another pronounced it fit for the mouth and the third deemed it fit for the offspring. The Raya was unable to make out anything out of the remarks of the women and asked Appaji to explain what these expressions meant. Appaji said that the maidens were remarking about the soil and that the first woman, when she pointed out that it was fit for the face, merely wanted to convey the idea that the soil was suited

to the cultivation of turmeric* ; the second woman, who observed that it was fit for the mouth, wanted to suggest that the soil was better suited to the cultivation of betel leaves† ; the last woman, who decided it in favour of offspring,‡ rightly set apart the land for maintaining a nursery for rearing young cocoanut trees. The Raya at once sent for the three maidens whose choice expressions delighted him much and asked them what they meant. When he found Appaji's explanation quite convincing, he praised him for his shrewdness in understanding things apparently meaningless.

* The turmeric or saffron powder is used by Hindu ladies as a toilet for the face.

† The betel leaves are considered a delicacy by the Hindus and the Malays and they are chewed immediately after every meal with areca-nut and chunam.

‡ The word "Pillai" in Tamil signifies a child and it is also used technically to denote the young one of a squirrel, a parrot or a mungoose, as well as a young cocoanut tree.

XIII.

EVERY ONE JUDGES THE WORLD BY ONE'S OWN STANDARD.

ONE day while the Raya was having a shave, he questioned the barber as to the material condition of his subjects. The barber replied with a smile he could scarcely suppress that the subjects were all in prosperous circumstances and even the poorest man was the proud owner of a ball of gold of the size of a lemon. The Raya was suprised at such a sweeping statement and asked Appaji to verify it. Appaji promised to investigate the matter and he quickly went to the barber's lodgings and found in his dressing bag a ball of gold of the size of a lemon. He pocketed it and left the house unnoticed. He told the Raya that he had made careful investigation into the

matter and that before giving out the results of his enquiry, he wanted the Raya to take the opinion of the barber, once more, on the same question. The next morning, when the barber opened his bag for sharpening his razors, he found that his ball of gold had been stolen and began making a vigorous search for it. He had to go rather late to the Raya's presence. The Raya feigned indifference and as the barber went on shaving, he continued the conversation of the previous day and sounded him on the then economical condition of his subjects. The barber grew a bit nervous, and with a sigh told the Raya that he was misled as to the real state of affairs in the country, and avowed that every individual subject of the king had his own miseries and cares. The Raya could not reconcile the two views of the barber, and told Appaji the gist of his conversa-

tion with his hair-dresser. Appaji burst into a fit of laughter and stated the methods adopted by him, for the change in the opinion of the barber. He tehn convinced the Raya of the truth of the maxim that one judges the world by one's own standard. The Raya could not but admire the judicious instincts of his minister, and as desired by Appaji, the barber was sent for and his life's savings were returned to him.

XIV.

THE LEARNED FOOLS.

THERE came to the Raya's durbar, five Brahmin scholars, who devoted all their life-time to some special subjects in which they attained great proficiency. The group consisted of a logician, a grammarian, a musician, an astrologian and a physician. They displayed their mastery in their respective subjects and the Raya was much pleased with them. But, Appaji expressed that he had doubts if they were as equally conversant with worldly matters as they were with their subjects. Just to test their merits, Appaji suggested that they might be asked to cook their meal and enjoy a hearty dinner before they were dismissed with suitable presents. Accordingly, they were shown a spacious house

neatly furnished, where they were to prepare their meal, and Appaji sent a servant to keep a watch over their movements. The logician went to the bazaar to purchase ghee and on his way home a doubt as to whether the ghee or the cup supported the other crossed his mind. In spite of all his pros and cons, he could not come to any conclusion and as he just entered his lodgings, an idea of deciding the question by a direct experiment suggested itself and he overturned the cup with its contents. As the ghee spilt on the floor, he concluded that the cup supported the contents and went in thoroughly satisfied with the experiment. The grammarian, who volunteered himself to procure curds, could not tolerate the curd-woman's unnecessary lengthening of the vowel sound in the Tamil word *Thayir-ó* against all rules of grammar, and falling out with her, he

returned to his quarters, a wiser, but a sadder man. The musician, who assumed the role of a cook, squatted before the oven and as the rice in the pot began to boil he commenced beating time to the sound of the boiling rice. But the boiling rice had its own way and the musician soon lost his temper and broke the pot to pieces. The astrologian, who was asked to prepare leaf-dishes to serve food on, just climbed a banyan tree (Ficus Indica), when, to his misfortune, he heard a lizard "click, click *" above his head. He was half-way then, and taking it to mean a bad omen, he got down from the tree, when, again he heard another lizard's "click" from the opposite direction. At this stage, the astrologian could neither

* The Hindus consider the interpretation of omens, *viz.*, the ticking of a lizard, the howling of a jackal, the braying of an ass, as a branch of the science known as Astrology. Even to this day, the belief in omens has a strong hold on the credulity of the people especially in villages and country towns.

climb up the tree nor get down from it, and at last finding it was getting late, returned home a sorry being. The physician, who undertook to buy vegetables, began to consider the therapeutic value of every vegetable in the stall and finally discarding them all,left the market without buying any vegetables. It was noon by the time all the five scholars met again together, without any signs whatever, even of a probability, of any sort of preparation for their repast. They cursed the day and sadly bemoaning their lot, tried their utmost to make the best use of the things at their disposal. Appaji who was informed by his servant, of the comic scene at the kitchen, sent word to them to appear before the Raya. The scholars came, starving and dejected. The Raya could not but pity the unhappy condition of the scholars and advising them to be better-informed in matters

directly concerning the world, sent them away to their native country, with a present of a hundred and sixteen* each.

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* "One hundred and sixteen" known as the "Nuta Padaharu" in Telugu was the name given to a kind of present usually awarded to great scholars by the ancient Hindu Rajas. It consisted of (I) a sum of 116 Rupees in cash, (2) a pair of Shawls, (3) a couple of Thodas (gold wristlets).

XV.

A QUESTION OF INTERPRETATION.
(SECOND VARIANT.)

ONE day, while the Raya was hunting in a neighbouring forest, he grew much tired, as the day was hot, and resorted to the bank of a placid stream near by, and just reclined under the cool shade of a banyan tree. He saw three young girls passing by and heard them exclaim "legs and twigs"; "leaf and feather," and "beak and fruit." The Raya could not understand the meaning of these expressions, and when he returned to his palace, he sent for his councillors and offered this enigma for solution. It was too much for their attainments and they solicited Appaji's favour. Appaji said that the expressions of the travellers

referred to a parrot perched upon the banyan tree under which his majesty was taking rest, and that one of the girls compared the legs of the parrot to the twigs of the tree; the second, likened the feathers of the bird to the leaves; and the third, the beak of the bird to the fruit. The Raya thanked Appaji for his masterly exposition.

XVI.

A CASE OF IDENTITY.

THE Padsha of Delhi issued orders to Raya to the effect that his Prime Minister should be immediately sent to his presence. Before Appaji could arrive at his palace, the Padsha had recourse to a stratagem by which he wanted to mislead him. He ordered one of his courtiers to put on the Emperor's garb and take his seat on the throne, while the Sultan disguising himself as the vizier, joined the ranks of the courtiers. The Raya's minister Appaji announced himself and was admitted into the Sultan's durbar. Appaji just stood before the Sultan who was in the guise of a courtier and made his obeisance. The Sultan was not a little perplexed and

could not but express his wonderment at Appaji's keen perception and asked him how he made him out as the Padsha. Appaji said, that since all the eyes of those present in the durbar were directed toward the Padsha, he understood that a ruse had been played upon him and that the bogus vizier was the Sultan himself and that the pretended Sultan was only a courtier after all. The Sultan was immensely pleased with Appaji's explanation and sent him home with royal honours. The Sultan henceforth determined that he should not interfere with the Raya's internal affairs, convinced, as he was, of the fact that so long the services of Appaji were entertained by the Raya, he would not get even a little of the tribute from him.

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